

TUESDAY JUNE 25, 1963

PLAYED SEPT. 26, 1963

TABLE OF CONTENTS

Thinking about work and actually making attempts; the need for feeling. If we stay only with thoughts, we remain weak characters.

Being serious at the end of the day; reviewing the day. This review must be done many times - constant repetition as written about in The Way of the Pilgrim. The prayer of Jesus - the constant wish for consciousness. Basing tomorrow's work on the conclusions of the review of the day.

How to wake up in the morning: the attitude: I wish to live. Being in-between two forces and communicating with the higher and the lower.

Getting in a good 'ordinary' state as preparation for work. The danger of relying on doctors, pills, etc. Compared to the Subud "attahan" - in which there is inactivity.

Summer tasks: to put oneself in a situation in which one has been before coming to the work, this time with the intention of being awake in that situation, to see how much one has changed, is freer, less affected. The difference between ordinary suffering and intentional suffering.

Using one's personality as an experimental rabbit, gambling with it. Different "I's" or facets - selecting one or two; like electing a Pope - unanimous decision. The rationalization process of the mind and the conscience like the two ravens on the shoulder of Odin. Having my "I" become the elder of the church.

Eating the past; using memory as servant.

Exercises: 1) lifting the fingers slowly and becoming aware.
2) the sensing exercise going around three times; on the third rotation introducing feeling.

TUESDAY JUNE 25, 1963
Played on Sept. 26, 1963

Mr. Nyland: Does the heat effect your work?

Group member: Yes.

Mr. Nyland: Is it easier?

Group member: Yes.

Mr. Nyland: Why?

Group member: You pay attention to things.

Mr. Nyland: But many things happen when it is warmer.

Group Member: The apartment os noisier.

Mr. Nylands Well, it is unusual. Anything that is more unusual is a good opportunity.

Group member: One is annoyed more.

Mr. Nyland: Being annoyed is a very good opportunity. Also, the higher the temperature, the better reaction. It ought to be very much better. When I know -? how to use it. And the annoyance, because if there are remarks about the weather, that it is so warm that you cannot do this and that, that may be a little difficult to try to change it into an attempt of work.

But, of course, the attempt at work, that is, the changing of your thought into actually making an atte pt is always difficult. And, by ~~this~~ time, you ought to know what you ought to do. I am sure many times you think about work. It occurs to you. It is a thought. It comes by. You are reminded. And you do not want to do anything about it. You let it go or you have an excuse. And really, this particular difficulty, that when it comes as a thought, that it immediately changes into a feeling, that is really the big problem. And the question is only: How can I do it when there is no direct comminication between my mind and feeling; still, that the thought and the thought enerry

which is represented by a thought, can reach me in some way or other so that I am disturbed, ~~xxxxxxxxxxxx~~. As soon as I am disturbed emotionally, there is something taking place in my feeling. And then, by association, it can be linked up with a desire to do something. But, if the effect is not strong enough in the sense of evoking an emotion~~x~~ of any kind, so the thought that you ~~want~~ may have regarding work has to be linked up with the desire of something that takes place in your heart again connected with work.

And it is the problem for every one of us to find out how you can make that connection. Of course, it is obvious. It is very easy when I have a thought to use my body as a means of reaching my feeling. But you may not always have the time for that and also, you may be lazy. In any event, the idea that I think about work ~~now~~ is many times quite sufficient because I have a feeling then, when I feel about it afterwards, that I have worked since I happened to think.

And since our mind in many ways is so predominating that we can continue to live, as it were, and be very very happy even when we sit quiet, do not feel anything, but that the thought processes go on and that we say we are so busy; that when I think, I assume already that that is enough. If I could connect any kind of a thought regarding work with the necessity of being awake to myself at that moment when I have that thought. And again, the difficulty is that I do not do it; that I think that I ought to do it; that I believe that if only ⁱ could do it, I would ~~realh~~ something in me.

But when I do not do it, it stays in my mind and nothing happens. And then, when afterwards I think about it, I still am used to believe that the thought was enough. And the real problem is that I do not want to see or that I fail in that sense and that the thought was enough and that it did not make enough of an impression in my life and that I want to do really, and to have done something about it; and I do not want to spank myself.

That is really where we come in as weak characters. And I ascribe constantly that no matter how many ~~item~~ thoughts you have, you remain weak if you do not make an attempt to translate it either via your physical body or by association with a thought and a feeling both having an aim. If the aim is identical in the thought and the feeling, you can reach your feelings by means of the aim in exactly the same way as you can reach your feeling by means of your body.

But, as I say, the activity of your body is not always available and the thought comes to you many times when you are not busily engaged in activity. It comes when you sit. It comes when you walk ordinarily or are also busy with other things and the thought goes by. And you do not want to take the time off to put it in practise. Naturally, it is the fundamental way of reaching your feeling center. But it is, as I say, not easily available and also I do not really want to do it since something in me, like the devil says, "It is well enough. The thought is quite enough for you. If you continue to think and particularly if I say, if you continue to think in a new way, you will also reach Heaven."

How can we find out that it does not work that way? If, at the end of the day you see that you have had many thoughts and, if at the end of the day, you really want to take the time off to look at yourself as you were and to try really to be honest about that. It is a question of seriousness. But it is a question of seriousness not in your mind only. It is the transfer of the seriousness into your heart. And if, at the end of the day, you try to think of how you were and you want to take the time off to ~~xxxkky~~ call yourself to account and if you then want to put in your own place something of you which is really your own; and you endow with the ability to judge you then. That is, I take something of me which I consider precious and I endow it at that time by becoming a judge of myself and that then says, "Now look." Let the whole day pass by in review and see how you actually behaved and what you were and how many thoughts you had, how many thoughts of work. When did you

translate such thoughts into an activity? Or if you did not do that, how often did you think of your life as having an aim? And how often, if you had an aim, could change then the energy of your thought about work into a feeling regarding work? How much time do you really wish to spend off that kind at the end of the day? And, if you do not do it at the end of the day, how many minutes do you want to spend in the morning? And how serious are you in your heart? Because if you are serious there it will make you uneasy if you do not work or if you do not make the attempt.

All of this has nothing to do with being able to do work. It only has to do with a real~~x~~ wish of having an attitude of wanting to work. That we do not want to work or that we do not see results or that we do not know if we actually have worked is another question. The attitude has to be there first. I have to live with it. It is something that has to be within me. It is something that is as if, when I am in the presence of prayer, in the presence of something that is holy for me, as if I, at certain times, am spirited; that is, if I realize that something in me exists as my inner life or as a quality which is not myself but which belongs to a higher level of being.

And as soon as I can introduce the question of being as I have been during the day, at what time during the day, when I look at it impartially when I remember how I was, when I only will give account to myself, not to anyone else, when I do not have to justify myself regarding some other people who otherwise might criticize me. I am talking only about a situation inwhich I am talking to myself and where no one need know; where I do not have to tell, I do not want to tell. It is my own affair. I do not have to justify anything. I am regarding myself completely myself. I am sufficient unto myself. And I am sufficient unto my own God, my own conscience. And I come to a realization for myself that I am alive and that I have responsibility and that I discharge it in some way or other ~~xxxxxx~~ which, at the end of the day, I look at and say,

"Was it really right?"

It is not a question of doing it once. It is a question of doing it many many times, day after day. Only then, gradually, will come in oneself the realization of something else existing as if, like in the Way of the Pilgrim. I do not know if you know the little book. As if one is filled constantly with the prayer of Jesus. If you have read the book you know what I mean. It is by constantly repeating as if from ones heart the presence of Jesus in oneself as the sole means thru which each person, this particular person, could reach God. But when he is Christian in that sense, he cannot see God or approach Him because he is not worthy. And, for that reason, he believes that it is necessary to have a mediator in the form of Jesus Christ which then helps him and is then, because of that, the bridge thru which an ordinary man, wishing to live in a Christian way, can reach his destination as represented by his God.

This question of prayer of Jesus is very much like having in mind the wish to become conscious. That is, the wish to become conscious regarding the fulfillment of ones own life. And again and again it must be based on a realization of what I am and the possibility of what I could become. And the question of sincerity is regarding that what I see, with the hope that I could really work and work out of the situation inwhich I am, by accepting it the way it is and then actually making attempts of working, making attempts of being awake; that is, making attempts of changing the energy of the thought and use it, cover it in myself, give it ~~too~~ enough time so that I, for myself, know that at the end of they I have ~~not~~ made an attempt and I know regarding my conscience that it does not accuse me and that I say, "I have done really my best as well as I can under the circumstances."

This is the important point forst. It is not a question that I immediately can point to results that I am more awake. Many times I am

not at all more awake. But I constantly will make the attempts because I exclude from my thought all kind of extraneous ideas of a mental quality or things that have to do with my feelings which really do not belong and without which I can live very well; that I start to substitute something, constantly having in mind and in my heart the desire on my own part to become more of a human being maybe, more of a man, more of a person who ~~understanding~~, and more of a person who could become reliable regarding himself. And that, that before I go to sleep that I actually, after reviewing a day that then I can say, when I say, now I will sleep, that I also can say, "Now I have been honest." That I am willing to place that what I have seen; that I also will accept it, that perhaps I could make a little bit of a promise or at least I can express a hope for the next day that I say, "Maybe tomorrow can be a little bit better. Maybe I should have prayed a little more. Maybe I should have been little bit more alert. Maybe I should have slowed down when thoughts came to me. Maybe I should not be so terribly busy with all kind of things that really do not amount to very much. Maybe I have not seen my life the way it ought to be seen. And maybe I come to a conclusion that I have lost myself too many times quite uselessly.

It is these kind of thoughts and feelings now connected with it which must be much more in ourselves in a group; in that what we are, in that what we are during the day, in that how we prepare for ourselves to meet - I say, to meet God, to meet your conscience even, to meet that what is really within you and you know it very well. And the wish for that what is within, that the wish is that that could come out; that one wants to be present to that; that one really has a desire of wanting that, based again on the fact of I am what I am and I am such and such.

This is the thought that I must come to at the end of a day; How many times I failed. I fail regarding that what I should be. I fail because

I do not understand it and I fail because, even if I do work and I do not see results, I cannot judge about myself. And the question is many times that I may have a feeling that I work, I do not see results and still, someone else will see results. And what -? - that I am in the presence of others, explaining or communicating in some form or other, talking about the ideas, objectivity, impartiality and ask them, "Was I wrong? Did you see me? Did you hear my voice? I heard my voice. I did not like it. It was too metallic. It was too sharp. I should not have said it that way. It was too abrupt. Do you agree? Is it true? Can you see ~~me~~ as I am?"

Many times I have talked about research; communication of thoughts, ideas, feelings, to be put on the table and to look at them and to check, to come to conclusions; that I say, "Yes, I see that, I do not see this." And sometimes, "Help me." If you are honest, and if you see that you need help, say it. There will be a time when you cannot say it any more. Either you will lose the kind of friendship or the person will die or you will die. And then, what will happen? See what could happen when you do not have the opportunities any more which, at the present time, I can quite certain you have. And, if you do not use them - I understand very well that one, during periods of ones life, that it becomes a little too ~~much~~ much to work, and that one is disappointed and that work does not give one, even with many years of association, that it does not give one what one had originally wished and that it is not as yet noticeable or that conditions are such that they are unsurmountable and I do not know what to do about it because I do not want to really blame work. And I do not want to blame myself. I will want to blame circumstances more or less. And I say, "It is too bad." And then, what will I do?

Regarding such conditions, and every one of us will have them at certain times in our lives whenever we work, whenever we are associated

with it, it comes sooner or later, but it always will come because we will have to keep on questioning yourself and you have to come to conclusions that work isnot the solution for you. I am sorry. It has to be that way. Work has to be ~~xxxxx~~ subject to all laws; also the law of questioning and the law of doubt. And I have to doubt myself, my relation to work. I have to doubt the sayings of work. I have to doubt everyone representing work until I find for myself that what is mine. And if that what is mine is a la Gurdjieff, alright. ~~xxxxx~~ If it is a la Zen, wonderful. If it is a las Subud, also good. If it is a la Swedenborg, St. Augustine, Marcus Aurelius, Buddha, I do not care.

"What is the quinetessence of one life? That I wake up in the morning and that I say, "Thank God I am awake. I wish to live." Not necessarily "I wish to work." When one once is bitten, you might say, by the ideas of objectivity, you will never forget them. And whatever you do regarding any of the other directions, represented by different kind of religions or philosophies, you will, at the present time, always compare it with the question oft What is it in, what is in it regarding being objective,? What is in it regarding imparitiality. And so, in all that in that direction you are spoiled of course, which is good. But if you come to a conclusion for yourself "This is my God and I thank God I do not think about Gurdjieff any more", I will say, "It is wonderful provided you are alive in the morning, that you get up with a feeling that the whole day is ahead of you, that you can be alive, that you can think, that you can do what you really want to do and that, even if there are things that you do not want to do, that you will say, "But I will do that because, in that way, you wil become a man. And when you are with this feeling of oneself in equilibrium and balance regarding yourself, that is, that you can see yourself as an activity and not as a lump of ~~xxxxx~~ meat. If you can see yourself as a force, not as a neutral point between two forces.

This is really the quintessence of works "hen I can see myself

active, even if I am as a point, when I see myself as a force counter-balancing two other forces which of course effect me, yes or no, willing or not willing, eating or being eaten, I am in between. I am inbetween when I am neutral. I am also inbetween when I am nothing. When there is neither one or the other, I am also in between. But I am not active and I am not alive and I have no desire to be alive. So, the state of neutrality is not desirable in every respect. At the same time, the word neutrality is a very good word because it has to represent a state of being neutral and the being state of neutral means I make, regarding the higher force or the lower force, a connection. And I keep that higher force or the lower force at a certain distance. And I wish to communicate with both at the same time. And, for that, I have to be active and then the points become ~~xxxxxxxxx~~ moving and goes out of neutral into the direction of further participation with consciousness.

I have talked about that before. Impartiality first. Then the realization of being. Then a return as participating in partiality. Then, after that, life. So now, when I say I wake up in the morning and I want to live, I start with number three, three on the basis of Do Re Mi, observation, participation and experimentation. And I say, "What is in store for me for the day?" I have slept well maybe, I hope. If I have not, let's find out. Not gone to bed early enough? Drank a little too much? Sat around and killed an awful lot of time? Spent it uselessly and nonsensically? Every once in a while it can happen; not too often because you are not a child any more. And, by this time, you ought to know a little bit what is the balance in your own health between that what is needed for sleep and that what is needed for eating, what is needed for the different kind of activities, of getting tired or not tired, how to be regarding your own business, how not to worry, and if there is worry, try to undo it, that one thing after another and settle it.

Many things of that kind, by this time, you ought to be quite expert

in knowing how to handle yourself and you should, by this time, not be effected by many things or thrown out of balance easily because, if you are still going from one side to the other, for Gods sake, do not work. Get your body first in a good state. Get your mind in a good state. Get your feelings in a good state. Then, after wards, think a little bit about work. Pay attention to what you are when you wake up; how you are like an ordinary human being and can you actually be called a human being? Are you a being? Are you sufficiently awake when you are awake? Do you know it? Do you blame things of yesterday again and again; the thoughts that you had yesterday and the feelings that you had yesterday - and give into it and bring it back again for yourself as if you are suffering?

All of this kind of thing, they belong naturally to ordinary morality, ordinary ethics, ordinary life, common sense and we have to be common sensical people. But start with a body, a mind, a feeling more or less functioning, more or less normally. If it is sick, we have to do something about that. That is, if I am constantly ailing of some kind, I have to find out what can I do regarding work? If work has a meaning, perhaps it can help. But I cannot ride two horses. I cannot believe too much in doctors pills and at the same time that that if I see that I can do something with sensing. It has to be clear. Either one or the other. Not both. Because as long as I put attention in something that I believe in outside of myself, I will never give the attention which is required when it is dependant on something that I do, regarding my own, which is, let's say, an exercise in sensing.

It is exactly the same: the statement of people in the Subud movement that they believe that by Latahan that is, the opening process, they receive higher forces and energy from outside and all that is necessary for them is to sit inactively receiving it. And then, as a result of that, they are filled with such higher forces and, at the ~~the~~ same time, as a return process, their sins are sent to the man who administers the

latahan. And what he does with it, no one knows. But, in any event, he is the goat. And perhaps he should be ~~xxk~~ chased in the desert. As far as the people are concerned who receive this latahan, they -?— and there they have certain energy which sometimes can be used; sometimes is not used and often goes right after wrads. But, in any event, it does not require anything on their own part. This is the big thing; As a result, latahan has to be repeated twice a week. As far as my latest information goes, you can now do it yourself. So, it is very very convenient. At the same ~~xxk~~ time, this kind of thing, being dependant on something outside of oneself and to opening oneself up to that, up to that point it is good. Then, when I receive, it has to be used. And I have to do something with it.

Now, this question of medicine. The doctor is here, yes? (Yes.) "heven I take medicinem my body adjusts itself to it. Whenever I do not take a medicine and it is possible by means of being awake, my body will adjust itself to that. But, I cannot, if I wish to give being awake a chance, I cannot involve myself too much in medicine and having belief in tht and dividing my attention. If I want to do it, it is quite alright to have medicine. But then, for the time being, forget about work. If, on the other hand, you want to be awake, for a little while do not take medicine. Now it does not mean that medicine of course are no good. I know well enough. And that whenever something is orgnaically wrong, the doctor will know much better than we do ourselves. I am talking about little psychological ills which express themselves in a physical way. And when I effect my psyche, my psychological state by means of awareness, I get into equibilibrium. As a result, my body will chaneg and, because of that, I will have a possibility of curing certain things which other wise wre impossible to cure, not even with medicine.~~xxk~~ Because if I constantly believe in the medicine and then I stop the medicine, it will sooner or later come back.

What I really want to say is that I live many times under a certain fear or also an hallucination. And that, regarding work, we have to do away first with the ordinary things in ordinary life and become free from that. And that only when I become freer, that is, when I go on the road of putting myself in a certain state where normal, ordinary, common sense, an ordinary human being would place himself, that then after that I will really be able to work and really want to work because I will not be effected by constantly thinkin about something that is wrong with me. And I know this is very difficult because our while idea is that, when we are sick, we believ in it. And I am not a Christian scientist in saying that it does not exist. Of course it exists. There is no question about it. The only thing is that something else can exist besides that, which, at the proper time, if I am in the proper state, can effect it in such a way that under its influence ir will change and I will become physically in a better state,

When I now work and I try now to bring further balance in my psyche and use for that my ~~spirit~~ physical body, there becomes in me gradually and it is a slow process, a certain balance, an equilibrium between the three centers, a equilibrium between all different forms of behavior which, at times is not noticeable as yet to the outside, which I myself will not see because I am not familiar enought with myself, but nevertheless, will take place. And it is only at certain times when I know that I am in a certain situation where I have behaved in a certain way, that when I compare myself again and again in the same kind of a situation of how I am now, that I can see that there is a difference. And it is this differece that will indicate a difference in level of being of myself, being effected or not effected differently as compared to the state inwhich I was.

This is for us, during the summer, a special task: To see in how far you can, inrecollecting how you were one year ago, two years ago, dependant on the time you have been associated with work, how you were in ~~other~~

relation to certain friends, to certain enemies, to acquaintances, to people with whom you had dealings and where you usually were effected one way or the other; in how far that relationship or such relationships have changed, that you are able to say, "I am more myself. I am not as much effected. Or I know better what to say or to do and I have, for myself, that kind of control. If I want to place myself again in that same kind of a situation which used to bother me, I will not have that kind of a fear I used to have."

So, for the next couple of months you try to realize, you look over your life. You do it when you are alone. You can use a little sheet of paper and write it up. Take events out of your life that have had a meaning, where you have been bothered or enjoyable, things that you remember, how the conditions were, how you were, how you reacted. And if out of them, that is, out of such events, for yourself you could again create a similar event and then put yourself in that situation. This time the intention is already of tremendous help because you approach it not as an accidental happening but you approach it as something you create. This, in itself, will already change you quite considerably.

It is the difference between suffering in ordinary life and intentional suffering. When I suffer in ordinary life, I suffer and I accept it. I do not know why. I object to it very often because I do not understand why I should suffer. When I suffer intentionally, I know why because I have an aim. And when I suffer intentionally and it becomes too much, I stop it because I made it. In ordinary life I cannot stop the suffering that has been meted out to me, I now consider situations and with the intention of putting myself in that kind of a state, I want to see what the reactions are of my regarding a person, regarding even a certain thought, regarding something that I used to do and could not do, regarding a form of study, regarding a real desire to understand things.

All of this is included. It is not a question only of persons. It

is a question of how am I regarding events in my life. And the events are made up not always of people. They are sometimes like sticks of conditions effecting me, of something that I have lost, something that I have maybe found or found and lost; all things of that kind. I see myself as I have lived and the different high points of my existence and when I was at such and such a time unconscious.

And now I try to introduce the same kind of situation if I can and to the extent that I can become conscious or be conscious or set out wishing to be ~~xxxxxx~~. I tell you it is a good task. You have to think about it ~~not~~ quite well. And if you want to do it, it is very useful but you have to do it. You must not keep on thinking about it. If you want to keep on thinking about it, then I will say, "Stop. Do not do it. Forget it. You can not do it, yes; you cannot." If you can do it, extremely useful. and during the next couple of months you ought to be able to.

For instance, friends, take the personal relationships; friends, take attitude towards children, take attitude towards father and mother, attitude towards cats, dogs, etc, all kind of animals; attitude towards when you go swimming, when you go and spent a day in the sun on the beach with boring people, a picnic, going out socially, having a party in the presence of jokes you do not like any more; to music that you do not want to hear, an art gallery where you are dragged by someone else who thinks he likes it, etc, etc. There are any number of possibilities for anyone, all ones lives, in all our lives. We could add them up and it would at least ~~xxxx~~ make a thousand and one and we could select out of that one or two and try to put yourself as a little bit of an experimental rabbit.

"Why don't you look at yourself a little bit as such, that you have, every one, ~~all~~ all of us, have a body and it can really be exposed a little bit to a little change, a little difference and really watch it and see what happens. And do not always be too good to it and do not always be too bad, but be something as if you have, oh, a new toy with which you could

worK or inwhich you are interested, which still is as if we are children regarding work. Certainly it would be allowable to play with toys. And the toy is you, our body, our ideas, our so-called fears, everything you have, everything we own, everything we represent, our personality. I put in a scale. I play with it. I gamble with it. I go to Monte Carlo with my personality and I say, "Here, there it is." For a little while I am subject to the rules of the game and there is a croupier and maybe sometimes he pulls me and I lose; yes, I lose. But it is a good thing because I will find out what is still left. There are many things I will lose. If I am willing to lose it, I may not feel it so much. When I have to lose many things because I am bound in so many things and I know it.

I am still talking about the evening at the end of the day when I take account of myself, when there is no one around and I have closed the door and locked it and I do not want anyone to come in and disturb me and the telephone I will not answer. And I sit and I sit and I think and I philosophize and I weigh and I see myself and I talk. And it is then as if I invite something to come, something to listen to me, my conscience. And I say, "You tell me when I am wrong. You tell me when I tell a lie. You tell me when it is really something that I should know better." Let me be very careful; I will weigh it; I will weigh every word if I can. I will come to certain conclusions because I want to come to conclusions.

You see, it is exactly like electing a pope. The cardinals have to sit together until they ~~xxx~~ find a pope. And they cannot go out and they have no communication with the outside world until someone is elected unanimously. This is really what I try to do. I say I have different kind of I's in myself. It is idiotic to assume that the different I's do not know each other. Of course they do. I know very well when I am bashful. I know when I am angry. I know what I was stupid. I know when I was weak. I know when I was clever, when I was elated. Of course I remember. I remember all my little I's. I call them differently. It does not matter

if I call it I. I simply say, "Yes, that is me; that is me; that is me; that is me." I am always different with different people. Once I say, "Good morning!" and to the other I say, "Good morning." Certainly, I am always different. But, at the same time, I remember it.

And so, when I sit by myself and I philosophize and I put all the I's in front of me and I see myself that way, that way, during the day and let them parade by, I have my conscience sit next to me. You know, there are two ravens on the shoulders of Odin; one telling him one thing; the other telling the other. It is like that. I have in my mind a rationalization process. It is one raven. I have in my heart something that is stimulated by my conscience and both are whispering in my ear. And sometimes I do not know what to say and I do not know what to feel and I am effected by both and I have to make a judgment. And I let the I's pass by as if in parade. And I see them and I recognize them. It is me. And now, out of these I's, I select two, three if I can, one, I say, "That is my I." Now the trouble is to have the different little I's agree that that is my pope. And when I come to that conclusion, if I can, and maybe many times it is necessary to lock the door. But maybe it is possible, like the last election that within two or three days they reached a conclusion because apparently the man was quite well known, acknowledged and there was very little jealousy.

So, between my I's, the little ones, if there cannot be too much jealousy or jockeying for position, or valuating them or over-estimating them, things of that kind, I can, regarding them, sometimes take on objective viewpoint and see them as ordinary affairs of life, belonging to ordinary life and not too much value than just a little bit of manifestation as I am one day or a little bit later I am that way and so forth. It really does not matter.

What does matter is that what is acknowledged for me becomes the elder of my church. That is my I. That is that what is really me and if then

the conclusion which the two ravens will whisper in my ear and which I in my mind and in my heart try to digest and I come to the conclusion that there is one I, I really not only admire but who, because of its own strength, its own wish, its own willingness to be, predominates and then takes over, as it were, that even I, that what takes place is willing to listen. And that then that conclusion is reached and then I, before I go to bed, have something in me which is me and has become that kind of unity of different I's all submitting to the hegemony, I call it, of that what is real. Then, with that, I can sleep. With that you can again open the door. With that I can lit the fire so that the smoke can go up to Heaven.

It is this kind of thing that I start to work with at the end of the day, yes, sometimes during the day. Sometimes early in the morning. Sometimes when I know that I have the time. Sometimes when I know that I am effected, when I am in a good state and that I want to realize certain things about my own life and that I pray to God that my own life can actually become an instrument in order to reach a little higher; and that I will fulfill not only my task but I will find out my place; where do I belong; how can I live, what is it for me in my life that I really wish; and then to try to be in accordance with that.

These are the tasks for this coming summer. You sit, You think. You wish to find out. Come to conclusions, a few, maybe not many; one thing after another. Maybe there are many evenings, maybe there are many possibilities of building an I. Maybe there are certain bricks that belong together and have to be fitted like blocks of granite can build a house but they can be separately shaped and then marked and say, "They belong here, they belong there", like on a blueprint.

If I see how my I could be made up and how, in trying to ~~build~~ build it, I have to overcome different obstacles, different obstacles in different nature, obstacles which appear at times one way or other, which

at times are a little bit more, at times a little bit less, which at times in my life are predominating, at other times not, which perhaps I do have now, later I do not. Maybe later I have, not now. I do not know. Maybe it is a long laborious process to build ones I gradually into a form of respectable being.

But I find the little thing. I say, "Tomorrow it is my king. I will either do away with it or I will sacrifice everything I have to that." Even if that little thing may not be a vice, I will make it my kind and I will submit and I will do in accordance with that as a guide in my life tomorrow. I include in that everything that I represent that I have as manifestations. And I do not exclude the so-called negative emotions. I will include them because they are forms of life of mine. And if I catch myself being angry, I will remain angry. I will remain intentionally angry for that day if that happens to be the chosen one. I will make anger my king. I will submit to it. My body will submit to the state of being angry really angry, to say things as I wish to say them. If I really am angry, I would try to be as angry as I can be. I check off one thing after another. Not everything at the same time; Little by little. ~~xxx~~ But I will begin. I will do tomorrow, the day after, the day after, certain things. I make a chart of my life. I see my personality as having different facets, different desires, different ways of behavior. I see it because I have studied my life, how it used to be. I am still that. I am everything that I have received as impressions. I still have it in me and sometimes it will come out if I let it. Sometimes it does come out without my wishing it. It is there. I am what I am now as a product of that whatever I have received and, because of that, I have a tremendous amount of material if I only want to see it and use it. Then, when I can use it, it becomes useful as my past.

What is the idea of eating my past? Exactly that I become conscious of the past being past. And it is still there in my memory and then my

memory becomes now my servant. And I wish to face it. I see that what has been, what I am and I come to conclusions regarding it. And I do not become a fool. I do not wish to fool myself. I am honest. Particularly I am honest in my feelings.

So, when I sit at the end of the day and I let it go, I let it go by. It is a panorama. It is maybe sometimes that at such a time maybe I can understand higher forces. You remember Goethe? Who is German? (The Harp Player's Song recited in German). You understand? If I do not know how to sit on the edge of my bed and I cannot take that what is my suffering as if it is something that comes to me from higher forces, if I have not known that I will never know what is a higher force, if I do have never suffered that way.

So, whatever it is that I experience when I sit by myself, it may not always be pleasant, and it maybe self-accusation, it may be disappointment, it may be at times that I do not know what to do. But I want to face it because I want to become a man. If I realize that as an aim then many things will go by and I will simply say. "Alright, alright, not yet. I cannot see it as yet. I do not know; maybe it will solve itself later." Maybe I will understand, but work. For that I wish to work: To understand that what is within me so that I become acquainted with that what I am and there is no fooling in my any longer because I wish to grow up. When I am a child I can be fooled. I can want to fool myself. When I grow up, when I am mature, when I wish to work, then maybe something for that as there that is wanting and willing to face that what is really, what is reality for me. And then, having that foundation of common sense, of truth about myself, of realizing that what I am, then I start to build.

Time is short. I have said many times it is much and much shorter than you think. And you have to use it as well as you can; as intense as you can at the times when you can use it intensely because there are not many moments that you can be intense about work. And there are less and

less moment the more and more you think. The more and more you think about work, the less you will work. Come to that realization that work is simplicity itself. That whenever you think you are able, make for yourself, prove to yourself what you are able. Do not think you can do unless you do. Only by doing will you be able to do. Only then you can when your wish is changed into an activity of doing. When I think, then be. When I think of myself I wish to be awake, be awake then. When I sit at a desk, I am awake, I take the time.

Maybe I put my hands in front of me. I say "I am here." I do an exercise. I sit. I lift my thumb. Then I am quiet. My hand is again on the desk. Then I say, "One". Then I lift my first thumb again. And I let it go down. Then I relax. I see myself sit. I am there, two hands on the desk. I lift my index finger. I let it go down. I say, "Two". I hear it. I say it aloud. Again I lift my index finger. I let it go down. I relax. The tensions are out of my hands, out of my arms, I sit. I am there. I sit in front of a desk, my two arms on the desk, the fingers outstretched of my hand on the desk. I sense the contact of my hands with the desk. I become aware. I lift my right finger, the middle finger. I put it down. I say, "Three." I lift my middle finger of the right hand. I put it down. I am aware. I do this with the fourth finger, with the little finger. I do not do it with my left hand slowly time and times again, coming back to myself, I exclude thoughts that have nothing to do with that exercise. When they come, I interfere with them. That is, I do not pay attention to them. I do not want them. If they insist on bothering me, I stop and say, "Never mind, I will do the exercise another time."

I sit. I sense my right arm. I become aware. It is there. I send energy, attention. It is. I know it is. It exists. I sense my right arm. Now I sense, when I am awake, because I cannot really sense unless I am awake, and I even take my arm as it is, I will relax it if I can and I let it go as relaxed as it is and I sense. And perhaps I sense better when

it is relaxed because the amount of energy that I send out is received by my arm. At such a time, I change. That is, I am awake and, in that sense, I am also a little looser and, because of that, my breathing is effected/ And because my breathing is effected and my body is in a little different state, part of the energy represented by my breathing, when I exhale, happens to go to my arm because it is more of a wider opening; as if there is a channel opening. And so the result is that when I sense very often I get a tinkling in my arm. It is the different between sensing, when nothing happens, when it only exists and when it is static, as against feeling my arm when it is dynamic and when there is a certain flow. I am interested in sensing only. When this happens to me I say, "Stop." I go back. I am in ordinary life. I am unconscious. I begin again. Again it might happen. Before I have a chance to go from my right arm to my right leg, particularly when my feeling is aroused that I want to do it right, there is much more of a flexibility regarding such energies in my body to go to different places, different from usual. And again, it is interfering simply because I cannot control my breathing. As yet I do not know that my breathing either changes. When I know that it is, then it is out of control. So, after some time, my sensing will lead to the possibility of myself keeping breathing the same way, without want to change that and to have sufficient control over this inhalation and exhalation process, that while I sense, also my inhalation remains the same. And then I sense because there is not feeling connection with it.

It is an exercise regarding sensing. Right arm, right leg, left leg, left arm. I am. I inhale. At the end of the inhalation I say "I". I wait for a moment. I go down. I exhale slowly, until as far as I can go and I say, "AH". Again I sense once around. Again I say I am. "With I, I say, "I" being connected with that what I call forces from without, with which I have a connection of birth right, with which I know I could make contact, out of which I have come, which is still as a remnant within me which I now

wish to become one with. That is I, "hen I say "Am", I say my body. Am: that means I vibrate am as om, that wonderful word which is used and starts to vibrate your chest in such a way; am, I am. This amness means I have my feet on the ground. This is my body. This is the means, by menas of which I wish to work which will become for me my servant in order to work; which will have towards work the proper attitude and for which all and everything that in my body would oppose, regarding my body itself, regarding my feelings, regarding my mind which functionz as obstacles. I wish them not to be in the way when I am in the presence of saying "I Am." This is the exercise. I do it for the second time, And I say again "I am." This time twice. I sense for the third time. Once aroudn. This time I introduce something e se. When I sense, I say, my right leg, /Lord Have Mercy". This has to come from your heart. And at such a time there is energy from your heart whicy flows to your arm and, instead of the sensing, you change to feeling. It is better still but I do now want to mix it up too much, that you continue sensing and yhat you let the feeling come one beat after the sensing. But it may make it too complicated and I do not want to give too much of an exercise.

It will be difficult already if you try, for thi summer, to do this exercise for yourself so that you really can at times come to some conclusion regarding yourself and the willingness of yourself to submit to the possibility of really growing and evolvinh and that you could, regarding that wish, ~~xxxix~~ be in ernest and that you actually want to grow, to become a man, and to take on, for yourself, the responsibility belonging to man and to do away w if you can, once and for all, or otherwise gradyally, with the little things, honestly which are so stupid and so idiotic and so ordinary an so cheap.

Look at your life. See what it can give you; what you wish - and then make it. And use out of everything that you have in your life, all the different ~~xx~~ factors, attitudes, facets, inclinations, virtues, vices,

everything that makes up your personality and which you see, you have become acquainted with and you consider your friends. All of them can be friendly to you when they are in the presence of something that all will recognize.

I have called it the elder I which then, at that time, will become, will sit on your throne because you allow it. It will take the place of your being and that you yourself, even that whatever is essential, becomes servant to this higher force. Towards being, towards that wish to become, towards that kind of honesty to wish to work in simplicity, day after day, when one can, ~~work~~ with intent, with a purpose, with a real wish, but to work, really not to let up, really to be patient, to be sincere, to translate everything you know, everything you feel regarding work into the actuality of I Am. That is my being what I am, my amness is my being; when it is I, it is the level of being towards which I would like to go.

So it is, for this coming two months. You have now work. It is quite a bit of work. It gives you perhaps a certain perspective. It may help you. It belongs to Tuesday because it is serious work. It is something you really must do because if you do not - it is not a question of not coming, it is a question of coming but to be able to sit and not to work so that finally you will work; to make yourself get into that state of dismay, of really accusing yourself for the sake of your own holiness, and that gradually, out of that, there will be born a wish to do something about it. Then it is your life. Then it is whatever you, with the help of your God, can make it, until the very end which I hope is not an end.

So, do what you can. Never mind questions of tanks, you know, None of us is a fool. We all know. We all know what work means. We are all honest. Even if we make attempts, we still are weak. But maybe we try. All of us try. So, good night, I hope to see you next week.